[CONFIDENTIAL

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE PANJÁB,
NORTH-WESTERN PROVINCES, OUDH,
CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPÚTÁNÁ,
Received up to 3rd January, 1888.

POLITICAL.

The *Ghamkhwár-i-Hind* (Lahore), of the 24th December, says that of late several persons have been arrested on suspicion of intriguing with Dalíp Singh or Sardár Thákur Singh Sindhánwalia. A Sikh Sardár, who is a Captain in the Nepal army, has been taken into custody at Amritsar on this account. He formerly lived at Batala, Gurdaspur. Such arrests are to be deeply regretted. It is a great injustice to the Sikhs to doubt their loyalty. It is simply impossible that they should rebel against the British Government, especially as they so highly appreciate the peace and comforts they are enjoying under its *ægis*.

Circulation, 425 copies.

Arrest of a Sikh Sardár at Amritsar.

The *Akhbár-i-Ám* (Lahore), of the 29th December, referring to the discovery at Delhi of two Russian spies, who have since both died of illness, and to the arrest at Jhind of one Sohan Lal, a native of Delhi, who carried on secret correspondence with Mahárája Dalíp Singh's agents in Northern India and was in the habit of tampering with the loyalty of Sikh troops in the service of Government, strongly condemns the conduct of Sohan Lal, and remarks that such ungrateful wretches can do no harm to the British Government, but only court their own ruin. The native troops are firm in their loyalty to

Circulation, 3,000 copies.

Discovery of Russian spies in India.

the British Government and can never yield to their evil seductions.

The National Congress.

The *Akhbár-i-Ám* (Lahore), of the 27th December, says that when the National Congress was held at Calcutta in 1886, Lord Dufferin invited some select delegates to Government House and conversed with them. The Governor of Madras has lent some superior tents, belonging to the Military Department, to the Madras Congress, and was to give a feast to the delegates. This shows how favourably Government is disposed towards the movement. Native princes would do well to send their representatives to the Congress in future. There is no reason why they should be afraid to do so. If they have any grievances, they can ventilate them at the Congress through their agents.

Circulation, 250 copies.

The Jubilee and natives.

The *Ánand Kádambini* (Mirzapur), for September and October, published in January, gives dialogue between a Hindu, a Musalmán, and a Christian about Her Majesty's Jubilee. The Hindu and the Musalmán complain that Government showed no royal generosity on the occasion nor bestowed any new rights on the Indians. On their birthdays Akbar and Sháhjahán distributed their weights in gold and silver respectively to their courtiers and the people. The British Government should have restored Oudh to the late King Wajid Ali and Burma to Theebaw, or at least it should have admitted natives to volunteer corps in honour of the auspicious occasion. The Hindu and the Musalmán then refer to the alleged unsatisfactory treatment in England of the native chiefs, who went there to congratulate the Queen-Empress in person. The journey put them to a great deal of inconvenience and trouble and was even against their religious prejudices. They made rich presents to the Queen and contributed liberally to the Imperial Institute, but they received nothing in return except empty titles. Even a feast was not given them, and they were not treated with due respect. On the day of procession hired carriages were supplied to them; and

when they went to Buckingham Palace to witness the march past of the volunteers, they were obliged to leave their carriages outside the compound. Indeed, greater consideration was shown to the German princelings than to the Indian princes. The Christian tries to answer the strictures of his Hindu and Muhammadan friends, but is obliged to admit the truth of some of their complaints, especially in the matter of treatment of the native chiefs in England.

GENERAL ADMINISTRATION.

The *Hindustán* (Kálákankar), of the 1st January, after quoting a long extract from Sir Lepel Griffin's speech at the laying of the foundation-stone of a public library at Gwalior, remarks that the speech cannot be too highly condemned. The way in which Sir Lepel abused the Bengális and flattered the Mahrattas clearly shows how narrow-minded a man he is. Even the *Pioneer*, which is always ready to sing his praises, does not approve of his Gwalior speech. The *Indian Daily News* characterizes his attack on Bengális as an unnecessarily brutal one. If he has vilified them, simply because of his having been exposed by the *Amrita Bazar Patrika* and other Bengáli newspapers, obviously he does not possess that magnanimity which is necessary for a man of his rank and position. Any man, who has the least sense in him, will at once perceive that Sir Lepel is a great enemy to natives. He desires to increase race animosity among them, which has already reduced them to their present unsatisfactory condition. He is very wroth with those natives who have adopted the European mode of living. It would seem that he desires that natives should always adhere to their old ways, and cringe and fawn on European officers.

Circulation, 181 copies.

Sir Lepel Griffin's speech at Gwalior.

The *Najmu-l-Akhbár* (Etáwah), of the 24th December, says that Sir Auckland Colvin's speech at the Allahabad darbár will give the public a full insight into his sentiments and feelings. One sentence in the speech deserves special consideration. His Honor said that the natives should devote their attention to those matters, which properly con-

Circulation, 180 copies.

Sir Auckland Colvin's speech at the Allahabad darbár.

cerned them and which they were fitted to undertake, and should not waste their time in discussing more ambitious schemes, which could not be carried out without that united action which could be created only by a long and laborious training. Hence it will be perceived that a movement like the National Congress is premature, and may even be injurious to the inhabitants of these provinces. In conclusion, the *Najm* publishes His Honor's speech *in extenso*.

Circulation, 240 copies.

Sir Auckland Colvin's intention of holding darbárs at the several Divisions in Oudh.

The *Ázád* (Lucknow), of the 30th December, says that it is believed that Sir Auckland Colvin intends to hold a darbár in each Division in Oudh. This is a new departure, which is open to several objections. The Anjuman-i-Hind was established simply in order that all the talukdárs of the province might occasionally gather together; and works of public utility were decided upon at such general meetings. If the talukdárs attend the darbárs held in their respective Divisions, they will not care to go to Lucknow to see the Lieutenant-Governor. If His Honor desires to make a tour in the province, he is welcome to do so. There is, however, no necessity for his holding darbárs at the head-quarters of the several Divisions. A general darbár at Lucknow will suffice, as usual. Sir Auckland may have private interviews with the talukdárs in his tour, if he pleases: he should, however, meet them all in darbár only at Lucknow.

Circulation, 181 copies.

Sir Auckland Colvin.

The *Hindustán* (Kálákankar), of the 29th December, publishes a small Hindi poem, written by a correspondent, in which the author welcomes Sir Auckland Colvin, praises him for his ability, and hopes that he will do his best to improve the condition of the people and win widespread popularity like Lord Ripon.

Circulation, 315 copies.

Treatment of native convicts in jails.

A correspondent of the *Delhi Punch* (Lahore), of the 28th December, complains of the alleged cruel treatment of convicts in jails. Those employed on corn-grinding are required to grind 30 *seers* each during the day. Obviously even a professional

corn-grinder cannot grind such a large quantity. The less said of the food supplied to convicts the better. There is a large admixture of dust in the flour of which bread is prepared for them. With reference to vegetables, the leaves, branches, and roots are all cut into large pieces, and then, after they have been imperfectly cooked, they are served to convicts with little or no salt. In cold weather sufficient warm clothing is not supplied to convicts. On the contrary, great indulgence is shown to European convicts in every matter. They are well fed and well clothed and have to do no work.

Circulation, 240 copies.

Increase of drunkenness.

The *Azád* (Lucknow), of the 30th December, says that Government ascribes the increase in the excise revenue to the alleged diminution of illicit distillation, but that it is unable to adduce any evidence in support of this view. There is no good reason to suppose that illicit distillation is now carried on in a less degree than before. Hence the *Azád* is of opinion that the increase in the excise revenue is due to the increase of drunkenness, and remarks that if Government really desires to check the evil, it should impose additional restrictions on the consumption of liquor. The mere levy of a heavy duty will not do.

Circulation, 350 copies.

Registers of stamp-vendors in the Panjáb.

The *Siráju-l-Akhbár* (Jhelam), of the 26th December, concurs with the *Dost-i-Hind* newspaper of Bahíra, Sháhpur, in thinking that, with a view to preventing dishonest persons from forging promissory notes or bonds, stamp-vendors should be ordered to send to the Deputy Commissioner's office a copy of their sale-registers at the end of the month and the registers themselves at the end of the year. The measure would prevent stamp-vendors from ante-dating endorsements on the back of stamps and tampering with their registers.

Circulation, 295 copies.

Rumour of an increase in the rate of the income-tax.

A correspondent of the *Nasím-i-Agra*, of the 30th December, referring to the rumour of an increase in the rates of the income-tax, says that natives were desirous

that the tax should be abolished in honour of Her Majesty's Jubilee. On the contrary, the tax will be increased. Nothing could be more unjustifiable than an increase in the tax, especially as the people are greatly suffering at present from the scarcity of grain and the want of employment. Does Government require more money to meet the cost of the war which it means to declare against Sikkim? But it should remember that the war would result in nothing. If it occupies the State, it will soon have to evacuate it, as it did Afghánistan. If Government is unable to remit the income-tax at present, at least it should make a point of securing a just and equitable incidence of the tax. There is a general complaint as to unequal assessments.

Circulation, 180 copies.

The *Shahna-i-Hind* (Meerut), of the 24th December, on the authority of a correspondent, referring to the quarrel which Kunwar Jwala Parsad, Joint Magistrate at Gházipur, is said to have had with some *ekka*-drivers, and to the consequent infliction by him of a fine of Rs. 2 on each of the men in a criminal suit, says that the *ekka*-drivers have filed an application in the District Magistrate's Court for revision of the Kunwar's judgment. The *Shahna* refrains from commenting on the case, as it is *sub judice*, but remarks that the disinclination of Government to appoint natives to posts of trust and responsibility is justified to some extent. There is reason to fear that if they were invested with increased powers, they would greatly oppress the people.

Kunwar Jwala Prasad, Joint Magistrate, Gházipur.

Circulation, 595 copies.

The *Oudh Akhbár* (Lucknow), of the 3rd January, says that the scarcity of grain, which is chiefly due to the large export of grain to Europe, presses severely on the people, particularly as a great portion of the population has no employment. The decline of Indian industries owing to the import of European manufactures has reduced artisans to a state of abject poverty. They are obliged to earn a livelihood by manual labour, or to commit thefts in order to escape starvation. As the dearth has caused widespread distress in

Scarcity of grain.

the country, the export of grain to foreign countries should be entirely suspended, and the transport of grain from one province to another should be regulated.

The *Akmalu-l-Akhbár* (Delhi), of the 30th December, says that, when in Baghdád the crops were greatly damaged by floods last year, the export of grain from the province was stopped for some time, and the consequence was that there was no rise in the price of grain. Why does not the British Government pursue the same policy when high prices rule the market throughout India? Does the British Government care more for the interests of its rich European subjects than for those of its poor Indian subjects? If the drain of grain to England is not stopped, grain will before long sell at the same rate as butter. It appears from a newspaper of Bareilly that wheat is already at 9½ *seers* the rupee there.

Circulation, 150 copies.

The same.

The *Kanauj Punch*, of the 1st January, represents India as a native attacked by two frightful monsters, called Poverty and Famine. (The *Akhbár-i-Chunár*, in its supplement of the 27th December, represents the people as attacked by a monster, called Famine, and as appealing to Government for aid in vain.)

Circulation, 162 copies.

The same.

The *Najmu-l-Akhbár* (Etáwah), of the 28th December, regrets to say that the people are in great distress owing to the scarcity of grain and receive no aid from Government. What is still more deplorable is that the income from the famine tax, which was introduced by Lord Lytton, is not devoted to the relief of the sufferers on such occasions.

Circulation, 180 copies.

The same.

The *Áftáb-i-Panjáb* (Lahore), of the 26th December, says that the question is whether the general complaint of the people in the Panjáb as to the scarcity of grain has yet reached the ear of the Panjáb Government or not. It is no exaggeration to say that about half the people go to their beds at night

Circulation, 500 copies.

The same.

without having had a single meal during the day. The policy of free trade pursued by the British Government is no doubt a good one, but there are occasions, like the present, when an interference is absolutely necessary. The last rabi and the kharíf crops in the province were not much below the average, and therefore the present dearth can only be due to the export of grain to Europe and the burying of large quantities underground by grain-dealers here. Hence the Panjáb Government would do well to forbid the export of grain from the province for some time and to appoint an able officer for the regulation of prices.

Circulation, 181 copies.

The same.

The *Hindustán* (Kálákankar), of the 1st January, ascribes the scarcity of grain in the North-Western Provinces and Oudh to insufficient rainfall and the export of large quantities of grain to foreign countries, and advises the Local Government to impose some check on the export, saying that the Bengal Government applied to the Supreme Government in Lord Northbrook's time for the stoppage of the export. (The *Mihr-i-Nimroz*, Bijnor, of the 28th December, and some other newspapers also complain of the scarcity of grain, and appeal to Government for interference.)

Circulation, 200 copies.

Proposal for the revival of the Press Act.

The *Subodh Sindhu* (Khandwa), of the 28th December, adverting to the rumour that the Government of India has addressed the Secretary of State on the subject of modifying the law with a view to curtailing the freedom of newspapers, says that the proposal is a retrograde one. Every unprejudiced man must admit that the native newspapers have lately made great progress. They serve a very useful purpose by acting as interpreters between the people and Government. Again, the fear of being exposed by them is some sort of check on the vagaries of officers who are inclined to tyrannize over the people. Government should fully take these matters into consideration before gagging the mouth of the fourth estate.

A correspondent of the *Vazir-i-Hind* (Sialkot), of the 26th December, writing from Kulachi, regrets to say that Mr. Ogilvie, Deputy Commissioner of Dera Ismail Khan, is bent on demolishing old Muhammadan mosques situated near Government offices. It is almost needless to say that the demolition of such mosques is calculated to cause much inconvenience to the Muhammadan employés in Government offices and the Muhammadan suitors, who offered their prayers there during the day, and to grieve the whole Muhammadan community. Three mosques have already been destroyed, one of which was situated near the law courts at Bhakkar, another near the police-station at Mushkhiden, and another near the tahsíli at Kulachi. Mr. Ogilvie ordered the Musalmáns to demolish the mosque built inside the city at Bhakkar, but they protested against his orders, especially as no Government office is situated close by. On this the Deputy Commissioner sent for one Ranjha Rodikhel, a respectable Muhammadan lambardar, to his house and severely beat him. Mr. Ogilvie was highly displeased with the tahsíldár of Tank for his refusing to pull down the mosque, which stood near the tahsíldár's office, and the tahsíldár was consequently obliged to take leave and then to get himself transferred from Tank.

Alleged demolition of Muhammadan mosques by the Deputy Commissioner of Dera Ismail Khan.

Circulation, 200 copies.

The *Nasím-i-Agra*, of the 30th December, says that Lady Dufferin's scheme for providing female medical aid for native women will ultimately prove a great blessing to them and will also tend to encourage female education in this country. Referring to the female medical school established at Agra in connection with the scheme, the *Nasím* regrets to say that good Hindi text-books have not been provided for the Hindi-reading female pupils. The books are full of difficult Arabic and Persian terms, the language in which they are written being nearly the same as that used in Urdu books. The *Nasím* then quotes many Arabic and Persian terms used in the Hindi treatise on chemistry, and remarks that the

Female Medical School and Hospital at Agra.

Circulation, 385 copies.

Hindu girls can never understand such terms. The books intended for the use of those girls should be carefully examined, and easy Sanskrit technical terms substituted for Arabic and Persian terms. Moreover, if it is found necessary to use any difficult Sanskrit terms for want of simpler words, those terms should be explained in foot-notes. Girls will not be able to learn a subject well, if it is taught them in a language which they do not thoroughly understand. With reference to the female hospital, the *Nasim* observes that the professors have left the entire treatment of female patients to the lady doctor and the female pupils. This is not as it should be. The lady doctor is not yet acquainted with the temperament of native women, and her pupils are yet mere tyros. The professors should exercise supervision over their work, especially in the matter of diagnosis of diseases.

Circulation, 100 copies.

The *Bhárat Bandhu* (Aligarh), of the 30th December, is glad to say that under British rule the Indians enjoy the advantages of good government, such as a perfect security of life and property, an immunity from the inroads of foreign assailants, full religious liberty, increased facilities of communication, and so forth. The people have, however, some complaints which Government should take into consideration. In the first place, justice is very costly. If a creditor desires to recover Rs 100 from his debtor through the agency of civil courts, he must spend nearly an equal amount on litigation. It is necessary that this high cost should be reduced. Secondly, miscarriages of justice frequently occur owing to the law courts depending entirely on the evidence produced before them. High Government officers should employ trustworthy spies, who should visit the places, where the parties to a suit live, in disguise and obtain local information. Such information would be a great help to Magistrates and Judges, and would save them from committing errors in the dispensation of justice.

Administration of justice.

NATIVE STATES.

Circulation, 400 copies.

Alleged deputation of the Commissioner of Delhi to Baháwalpur.

The *Rafiq-i-Hind* (Lahore), of the 31st December, says that the *Akmalu-l-Akhbár*, Delhi, of the 23rd idem, states that the Commissioner of Delhi, who was Governor-General's Agent for Baháwalpur for some time, has been ordered by the Panjáb Government to go to Baháwalpur and report on the condition of affairs in the State, which, the Government thinks, is unsatisfactory. It is difficult to say how far the statement of the Delhi newspaper is well founded. To the knowledge of the *Rafiq* no great irregularity has lately occurred which should necessitate a special local enquiry. If Baháwalpur is not a model State, at least its administration is not worse than that of any other State in the Panjáb. The *Akmalu-l-Akhbár* should give further particulars as to the Commissioner's alleged deputation to Bahawalpur.

Circulation, 385 copies.

Rája of Samthar, Bundelkhand.

A correspondent of the *Nasím-i-Agra*, of the 23rd December, expresses surprise that the Government of India does not listen to the complaints of the jagírdárs and the people of the Samthar State. The Rája has allowed a Muhammadan prostitute to enter Hindu temples and has unjustly confiscated the estate of a jagírdár; and prostitutes and drunkards have acquired great influence over him. (The *Matla-i-Núr*, Cawnpore, of the 31st December, complains that the Rája of Samthar has converted a favourite Muhammadan prostitute to the Hindu religion, and insists on his friends and relatives admitting her into their society. The heir-apparent and a Thakuráin of high position, who expressed dissatisfaction at his misconduct, were expelled from the State.)

RAILWAY.

Circulation, 100 copies.

Railway reforms.

The *Bhárat Bandhu* (Aligarh), of the 23rd December, received on the 30th idem, after referring to the railway reforms recommended by the *Sársudhánidhi* of Calcutta with a view to

redressing the grievances of the third class passengers, remarks that the recommendations of the Calcutta newspaper would greatly remove the inconvenience, to which natives are at present exposed. There is one important reform to which the *Sársudhánidhi* has failed to draw attention. Separate accommodation should be provided in railway carriages for sweepers and shoe-makers, whose touch is considered contamination by the higher classes of Hindús.

LOCAL AND MISCELLANEOUS.

Circulation, 500 copies.

Mágh Mela, Allahabad.

The *Prayág Samáchár* (Allahabad), of the 31st December, says that cholera breaks out at the Mágh Mela almost every year. As the gathering will be unusually large this year on account of the *Adh-kumbhi*, special precautions should be taken against an outbreak. Shop-keepers at the fair should be strictly forbidden to sell old and rotten sweetmeat and adulterated flour and *ghi*, unwholesome food being more injurious to health than anything else. Thieves and pick-pockets are another great pest at the fair. It would be well if the police in the different parts of the country were told to prevent those classes of persons from going to Allahabad, and to report to the Allahabad police those who had already set out for the fair.

Circulation, 250 copies.

Custom among native women at Multan of bathing in the canal in a naked state.

The *Áftáb-i-Hind* (Jallandhar), of the 31st December, complains that at Multan native women entirely put off their clothes when they bathe in the canal situated between the city and the cantonment, and calls upon the Deputy Commissioner to put a stop to the indecent custom.

Circulation, 2,000 copies.

Hindu religious and social reforms.

The *Bhárat Jiwan* (Benares), of the 2nd January, regrets to say that Hindu youths who have received an English education appeal to Government for interference even in their religious and social matters. Government is asked to put a stop to compulsory widowhood, child-marriages, and the custom of adorning children with jewellery. Nothing could be more unwise

than that natives should endeavour to voluntarily lose the freedom, which they still enjoy in religious and social matters and which Government itself desires to maintain. Young educated Hindús, who have not read their religious books owing to their ignorance of Sanskrit, should refrain from proposing mischievous innovations, which are calculated to affect their religion. If they are opposed to any social customs, they should draw the attention of their caste-fellows to the evil accruing from those customs. The several guilds or castes themselves could best deal with social evils, as is still done among some lower classes of the community, such as barbers, shoe-makers, and washermen. This procedure also recommends itself on the ground that it would tend to strengthen social ties and teach the people to observe social restrictions.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1887-88.	1887-88.	
1	*Alíb-i-Alam* ...	Moráduábád ...	Urdú ...	Weekly ...	Muhammad Hádí Husain.	Dec. 21st, & 28th,	Dec. 28th & 30th,	140 copies.
2	*Aftáb-i-Azamgarh* ...	Azamgarh ...	,, ...	,, ...	Qudrat Ali ...	,, 26th ...	,, 29th ...	208 ,,
3	*Aftáb-i-Hind* ...	Jullundur ...	,, ...	,, ...	Barkat Ali ...	,, 31st ...	Jan. 2nd ...	250 ,,
4	*Aftáb-i-Panjáb* ...	Láhore ...	,, ...	Tri-weekly ...	Díván Búta Singh ...	,, 26th, 28th & 30th.	Dec. 29th & 31st & Jan. 2nd.	500 ,,
5	*Akhbár-i-Alam* ...	Meerut ...	,, ...	Weekly ...	Muqarrab Husain ...	,, 27th ...	Dec. 30th ...	63 ,,
6	*Akhbár-i-Am* ...	Láhore ...	,, ...	Tri-weekly ...	Mukund Rám ...	,, 27th & 29th,	,, 30th & Jan. 1st.	3,000 ,,
7	*Akhbár-i-Chunár* ...	Chunár ...	,, ...	Weekly ...	Hanúmán Prasád ...	,, 27th ...	Dec. 29th ...	215 ,,
8	*Akhbáru-i-Akhyár* ...	Delhí ...	,, ...	,, ...	Muhammad Dín ...	Jan. 1st ...	Jan. 3rd ...	250 ,,
9	*Akmalu-l-Akhbár* ...	,, ...	,, ...	,, ...	Fakhru-l-dín ...	Dec. 30th ...	,, 1st ...	150 ,,
10	*Aligarh Institute Gazette.*	Aligarh ...	Urdú-English	Bi-weekly ...	Guláb Rái ...	,, 27th & 31st,	Dec. 29th & Jan. 2nd.	500 copies (including 290 copies taken by Government).
11	*Almorá Akhbár* ...	Almora ...	Hindí ...	Weekly ...	Sadá Nand ...	,, 26th ...	Dec. 29th ...	85 copies.
12	*Anand Kádambini* ...	Mirzapur ...	,, ...	Monthly ...	Badrí Náráyan ...	For Sep. & Oct. ...	Jan. 1st ...	250 ,,
13	*Anjuman-i-Hind* ...	Lucknow ...	Urdú ...	Weekly ...	Chandan Lal ...	Dec. 24th ...	Dec. 30th ...	150 ,,
14	*Ánda* ...	,, ...	,, ...	,, ...	Ahmad Alí ...	,, 30th ...	Jan. 2nd ...	240 ,,
15	*Bhárat Bandhu* ...	Aligarh ...	Hindí ...	,, ...	Mihir Chand ...	,, 23rd & 30th	Dec. 30th & Jan. 2nd.	100 ,,
16	*Bhárat Jiwan* ...	Benares ...	,, ...	,, ...	Rám Kirshn Varmá,	Jan. 2nd ...	Jan. 3rd ...	2,000 ,,

17	*Chalté Puraé*	Delhí	Urdú	„	Mir Hasan	„ 1st	„ „	250	„
18	*Dabdaba-i-Sikandarí*	Rámpur	„	„	Muhammad Husain,	Dec. 26th	Dec. 28th	425	„
19	*Delhi Punch*	Láhore	„	„	Fazlu-l-din	„ 28th	Jan. 1st	315	„
20	*Dinkar Prakásh*	Lucknow	Hindí	Monthly	Rám Dás Varmá	For December	„ 2nd	170	„
21	*Ghamkhwár-i-Hind*	Láhore	Urdú	Weekly	Mahárái Kishun	Dec. 24th & 31st,	Dec. 28th & Jan. 3rd.	425	„
22	*Hámi-i-Hind*	Alláhábád	„	„	Sadaru-l-din	„ 25th	Dec. 29th	400	„
23	*Hindustán*	Kálákankar	Hindí	Daily	Rájá Rámpál Singh,	„ 27th to Jan. 1st.	„ 28th to Jan. 2nd.	181	„
24	*Jain Prakásh*	Farrukhnagar,	„	Monthly		For December	Dec. 31st	174	„
25	*Jaipur Gazette*	Jaipur	Hindí-Urdú	Bi-weekly	Mahábir Prasád	Dec. 24th & 28th,	„ 28th & Jan. 1st.	100	„
26	*Jám-i-Jamshed*	Morádábád	Urdú	Weekly	Jamshed Alí	„ 25th	Jan. 2nd	150	„
27	*Jiyá Lál Prakásh*	Farrukhnagar,	Hindí	Monthly		For December	Dec. 31st	139	„
28	*Kanauj Punch*	Kánauj	Urdú	Bi-monthly	Bhaggú Khán	Jan. 1st	Jan. 2nd	163	„
29	*Karnámah*	Lucknow	„	Weekly	Muhammad Yáqúb	Dec. 26th	Dec. 29th	250	„
30	*Kásí Pattriká*	Benares	Hindí-Urdú	„	Lakshmí Shankar Misra, M.A.	„ 30th	Jan. 2nd	501 copies (including 343 copies taken by Government).	
31	*Khair Khwáh-i-Álam,*	Delhi	Urdú	„	Mír Hasan	Jan. 1st	„ 3rd	200 copies.	
32	*Khair Khwáh-i-Kashmír.*	Láhore	„	„	Sálig Rám	Dec. 25th	Dec. 30th	400	„
33	*Khair Khwáh-i-Panjáb.*	Siálkot	„	„	Birj Lál	Nov. 1st, 8th, 16th & 24th & Dec. 1st.	„ 30th & 31st,	400	„
34	*Khurshaid-i-Áfáq*	Pilibhít	„	„	Mashar Ahsan Khán,	Dec. 28th	Jan. 1st	200	„
35	*Koh-i-Núr*	Láhore	„	Tri-weekly	Harsukh Rái	„ 27th & 31st,	Dec. 30th & Jan. 2nd.	450	„
36	*Lahore Gazette*	„	„	Weekly	Didár Bakhsh	„ 31st	Jan. 2nd	100	„
37	*Márwár Gazette*	Jodhpur	Hindí-English.	„	Gobardhan Dás	„ 26th	Dec. 30th	140	„

List of newspapers examined—(continued).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1887-88.	1887-88.	
38	*Mashír-i-Qaisar* ...	Lucknow ...	Urdú ...	Weekly ...	Ghulám Muhammad,	Dec. 27th ...	Dec. 29th ...	200 copies.
39	*Matla-i-Núr* ...	Cawnpore ...	,, ...	,, ...	Durgá Prasád ...	,, 31st ...	Jan. 1st ...	47 ,,
40	*Mauj-i-Narbuddá* ...	Hoshangábád,	,, ...	,, ...	Abdu-l-Karím ...	,, 27th & 31st,	Dec. 30th & 31st,	275 ,,
41	*Mauj-i-Zardfat* ...	,, ...	,, ...	,, ...	,, ...	,, ,, ...	,, ,,	
42	*Mazharu-l-Zirdat* ...	Meerut ...	Hindí-Urdú...	Monthly ...	Muqarrab Husain Khán.	For December ...	,, 29th ...	289 copies (including 50 copies taken by Government).
43	*Mihr-i-Nimroz* ...	Bijnor ...	Urdú ...	Weekly ...	Karímu-l-lah ...	Dec. 28th ...	Jan. 2nd ...	250 copies.
44	*Miratu-l-Hind* ...	Lucknow ...	,, ...	Monthly ...	Shyám Náráyan ...	April to Sep. ...	Dec. 31st ...	300 ,,
45	*Mittra Vilás* ...	Láhore ...	Hindí ...	Weekly ...	Mukund Rám ...	Dec. 26th ...	,, 30th ...	400 ,,
46	*Mufíd-i-Ám* ...	Ágrá ...	Urdú ...	Tri-monthly,	Ahmad Khán ...	,, 20th & Jan. 1st.	,, 28th & Jan. 3rd.	100 ,,
47	*Mulki Shuhdá* ...	Láhore ...	,, ...	Weekly ...	Fazlu-l-dín ...	,, 26th ...	Jan. 1st ...	1,725 ,,
48	*Naiyar-i-Asam* ...	Morádábád ...	,, ...	,, ...	Amjad Alí ...	,, ,, ...	Dec. 30th ...	180 ,,
49	*Najmu-l-Akhbár* ...	Etáwah ...	,, ...	Bi-weekly ...	Rúhu-l-lah Khán ...	,, 24th & 28th,	,, 28th & Jan. 1st.	180 ,,
50	*Nasím-i-Ágrá* ...	Ágrá ...	,, ...	Weekly ...	Jamná Dás ...	,, 30th ...	Jan. 2nd ...	385 ,,
51	*Nasím-i-Hind* ...	Fatehpur ...	,, ...	,, ...	Shiva Náráyan ...	,, 23rd ...	Dec 31st ...	50 ,,
52	*Nizámu-l-Mulk* ...	Morádábád ...	,, ...	,, ...	Fahímu-l-dín ...	,, 27th ...	,, 30th ...	100 ,,
53	*Núr Afshán* ...	Ludhiáná ...	,, ...	,, ...	Rev. C. B. Newton...	,, 29th ...	,, 31st ...	690 ,,
54	*Núru-l-Anwár* ...	Cawnpore ...	,, ...	,, ...	Abdu-l-Hamíd ...	,, 31st ...	,, ,, ...	306 ,,
55	*Nusratu-l-Sunnat* ...	Benares ...	,, ...	Monthly ...	Muhammad Saíd ...	For December ...	,, ,, ...	160 ,,
56	*Nyáya Sudhá* ...	Hardá ...	Maráthi-English.	Weekly ...	Básudeva Bháskar ...	Dec. 28th ...	,, 29th ...	400 ,,

57	*Oudh Akhbár*	..	Lucknow	...	Urdú	...	Daily	...	Sheo Prasád	...	„	28th to Jan. 3rd.	„	28th to Jan. 3rd.	595 copies (including 94 copies taken by Government).	
58	*Oudh Punch*	...	„	...	„	...	Weekly	...	Sajjád Husain	...	Jan.	1st ..	„	2nd .	450 copies.	
59	*Panjábi Akhbár*	...	Láhore	...	„	...	Bi-weekly	...	Shamsu-l-dín	...	Dec.	28th & 31st	Dec.	31st & Jan 3rd.	450	„
60	*Panjáb Punch*	...	„	...	„	...	Weekly	...	Fírozu-l-dín	...	„	29th ..	Jan.	2nd ..	80	„
61	*Páte Khán*	...	Láhore	...	„	...	„	...	Abdu-l-Rahmán	...	„	28th ..	Dec.	31st ..	400	copies.
62	*Patiála Akhbár*	...	Patiálá	...	„	...	„	...	Dín Muhammad	...	„	27th ..	„	29th ..	365	„
63	*Právág Samachár*	...	Alláhábád	...	Hindí	...	„	..	Bhairoun Singh Varmá.		„	31st ..	Jan.	1st ..	500	„
64	*Public-News*	...	Láhore	...	Urdú	...	„	...	Hargopál	...	„	18th ..	Dec.	28th ..	600	„
65	*Qaisari*	...	Jullundur	...	„	...	„	...	Ahmad Bakhsh	...	„	24th ..	„	„ ..	115	„
66	*Rafiq-i-Hind*	...	Láhore	...	„	...	„	...	Muharram Alí	...	„	31st ..	Jan.	3rd ..	400	„
67	*Rafiu-l-Akhbár*	...	Benares	...	„	...	„	...	Ghulám Husain	...	„	26th .	Dec.	28th ..	200	„
68	*Rahbar-i-Hind*	...	Láhore	...	„	...	Tri-weekly	...	Nádir Alí	...	„	27th, 29th & 31st.	„	30th & Jan. 1st & 2nd.	405	„
69	*Rájpútána Gazette*	...	Ajmere	...	Hindí-Urdú	...	Weekly	...	Murád Alí	...	„	26th .	„	29th ..	381	„
70	*Ravi*	...	Lahore	...	Urdú	...	„	...	Hargopál	...	„	25th ..	„	28th ..	450	„
71	*Rohilkhand Punch*	...	Morádábád	...	„	...	„	...	Jamshed Alí	...	„	„ .	Jan.	2nd ..	150	„
72	*Roudnáh*	...	Lucknow	...	„	...	Bi-weekly	...	Tegh Bahádur	...	„	26th ..	Dec.	29th .	118	„
73	*Sádiqu-l-Akhbár*	...	Bahawalpur	...	„	...	Weekly	...	Dwárká Náth	...	„	29th .	Jan.	1st ..	250	„
74	*Safir-i-Hind*	...	Delhi	...	„	...	Bi-monthly	...	Buláqí Dás	...	„	31st ..	„	2nd ..	450	„
75	*Sahifa-i-Qudsi*	...	„	...	„	...	Weekly	...	Abdu l-Qudus	...	„	29th ..	Dec.	31st ..	310	„
76	*Sajjan Kírti Sudhákar*		Udaipur	...	Hindí	...	„	...	Banshí Dhar	...	„	26th ..	„	30th ..	160	„
77	*Saroshi-i-Benares*	...	Benares	...	Urdú	...	„	...	Wali Muhammad	...	„	24th ..	Jan.	2nd ..	350	„
78	*Shahna-i-Hind*	...	Meerut	...	„	...	„	...	Ahmad Hasan	...	„	„ ..	Dec.	29th ..	180	„
79	*Shula-i-Túr*	...	Cawnpore	...	„	..	„	...	Jamná Prasád	...	„	27th ..	„	„ ..	95	„
80	*Siráju-l-Akhbár*	...	Jhelam	...	„	...	„	...	Faqír Muhammad	...	„	26th ..	„	„ ..	350	„
81	*Subodh Sindhu*	...	Khandwa	...	Maráthí-Hindi.		„	...	Lakshman Anant	...	„	28th ...	„	31st ..	200	„
82	*Surúr-i-Qaisari*	...	Rámpur	...	Urdú	...	„	...	Muhammad Razá	...	„	29th ...	Jan.	2nd ...	137	„

List of newspapers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1887-88.	1887-88.	
83	*Tahzíb* ...	Moráda'bád ...	Urdú ...	Weekly ...	Ráhat Alí ...	Dec. 27th ...	Dec., 30th ...	60 copies.
84	*Tamanndi* ..	Lucknow ..	„ ...	„ ...	Púran Chand ...	„ 24th ...	„ 28th ...	125 „
85	*Vatir-i-Hind* ...	Siálkot ...	„ ...	„ ...	Mirzá Mavá'hid ...	„ 25th ...	„ 30th ...	200 „
86	*Vatiru-l-Mulk* ...	„ ...	„ ...	„ ...	Ghulám Ahmad ...	„ 28th ...	Jan. 2nd ...	175 „
87	*Victoria Paper* ...	„ ...	„ ...	Daily ...	Gyán Chand ...	„ 26th to 31st,	Dec. 29th to Jan. 3rd.	950 „
88	*Vritt Dhárá* ...	Dhár ...	Maráthí-English. ...	Weekly ...	Káshi Náth Balwant,	„ 29th ...	Jan. 1st ...	120 „

Allahabad:
The 9th January, 1888.

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